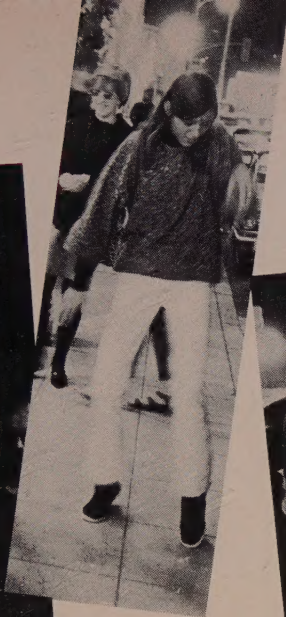


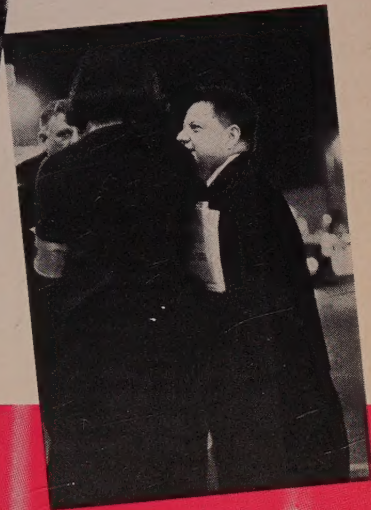
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Amendment I
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no law...
dging the
om of speech,
the press; or
right of the peo-
Peaceably to
assemble



TV Sells Soccer/Teens
Name Favorite Protests/
Tonsils and Pentecost/

What's Behind Unrest
on the Sunset Strip?




STOP
BEATING THE
FLOWER CHILDREN



Pandor

THE SUNSET STRIP EVEN





PAUL L. KITTLAUS / The night was warm on the Sunset Strip. The kids with happy faces crowded the sidewalks and talked easily with one another, as folks do with strangers who find themselves somehow bound together in a common destiny. It was what they call a "happening." As I strolled down the Strip looking like a preacher without my clerical collar, I sensed a great attraction among this random sample of the mid-1960's youth culture.

The kids came obviously prepared for a happening. Many walked along carrying picket-type signs reading "Police Lawlessness," "Peace Officers Not Storm Troopers," "Get Off Our Backs," "Freedom and That's All," "License," "We Want a Chance to Go to a Little Walking, Talking, Sitting, Dancing and Singing," and one girl in her mod mini skirt—one of the "teeny boppers"—carried the main sign of protest, "The Sky Is Falling." These signs seem to be the first step they come to an ideology.

There was an adult, the owner of a beach house and the guy who paid for the printing of the flyers which were distributed throughout Los Angeles, carrying a public address system on the

steps of Pandora's Box. He had an anti-police ideology and an ax to grind, but he received only perfunctory attention from the young crowd.

The kids were there mostly, it appeared to me, to claim that strip of ground for themselves and to enjoy it together. The signs, the costumes and the spirit stirred images of the old Spanish explorers sticking a flag in new turf and claiming it for the queen. There was a group of ten pretty young girls who had youth's answer to some rough handling by the police and sheriff's deputies some weeks earlier. On this particular evening, February 11, 1967, these girls were walking the Strip with paper plates loaded with home-made chocolate chip cookies to give to the "fuzz."

Two couples walked about dressed as though they had just come out of a fight. They appeared to be bruised, bloody and bandaged. As they moved about among the crowd they handed out stalks of flowers to everyone in sight. Their only sign was pinned on the back of one boy's tattered shirt—"Flower Power."

It all reminded me of other evenings on the strip during the last months. I remembered the boy who walked around with a two-inch hemp rope tied into a noose around his neck. On the part of the rope which trailed down to the sidewalk behind him were the four letters LAPD, meaning, naturally, Los Angeles Police Department. A girl standing near me asked him if it didn't hurt to have that rough rope around his neck. His

Youth/

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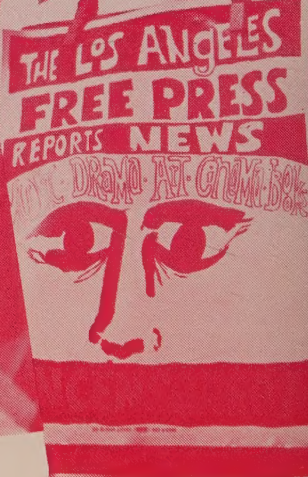
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Cover photos by Don Rogers

reply, "Of course, that's the point. It was straight out of Jeremiah—an action oracle.

I remembered Martin Luther King Jr.'s line "Unearned suffering is redemptive." And I remembered the two girls, maybe 15 years old, who had a loaf of French bread broke between them and stuck under their



A NEWSMAN ASKED

arms from which they broke small pieces to be eaten leisurely during their stroll. They broke off a small piece for me when they spotted my collar, "For you, Father." I wondered if someone was to follow with some wine, or, perhaps, fish. There were about 5000 kids there that night.

It had not always been as pleasant as that night of February 11th. On November 26, 1966, the police and sheriff's deputies had moved in about midnight, as they had on November

and in military fashion cleared the
out of the area by forming a
anx of hard-hitting and billie-
-swinging troops and moving
g the sidewalks outward from
dora's Box in all directions. I
billy clubs prodded into backs,
own included, until I turned
nd in such a way that the police-
could see my clerical collar. He

whose decisions are made on the basis
of what in the short run is good for
business and property values, and in
the long run is lacking in basic re-
spect for individual human beings.

Why do we say this? Because the
church was mobilized and has been
present in the midst of this social
crisis here in Los Angeles and having



"ALL YOU'RE GOING TO DO, STAND THERE?"

"Excuse me, Father," but he
me moving. Several of us had
ed to the back of the crowd so
o form a shield between the kids
were then pretty hostile and the
who themselves appeared upset,
y and hostile. Shades of Selma
n we had stood as a human shield
our backs to the police power
eriff Clark. Of course, there were
y dissimilarities, but there were
es of similarity, a minority bear-
the brunt of police power, itself
vated by a white, middle class

done our homework, we have some
basis to analyze the extremely com-
plex system of related events, atti-
tudes, and dynamics which make up
the running story reported to the
world as a battle pitting rebellious
youth against law and order.

In a two-inch, two-line banner
headline, the Los Angeles *Times* of
November 27 called it a riot: "1000
Youth Riot on Sunset Strip." This
sold a lot of papers and has succeeded

in establishing a mind set throughout the city which has polarized public opinion in such a way as to make the church's involvement appear to be "meddling" in a police "law and order" matter.

Was it really a "riot"? In a city whose recent experience in Watts is the prototype of modern urban riot, one would expect somewhat more wisdom in the use of the term. County Supervisor Earnest Debb's office told a group of visiting clergy that the total damage done by the kids on the night of the reported riot was "\$178 and that included the towing cost for the removal of a bus whose distributor cap had been removed." The in-

There was a cost of something over \$3000 in property damage and a sign on the San Diego Freeway. The somehow was reported as a vague, righteous college prank and not a riot. Questions have been raised in other places about news media creating news and not merely reporting it. The "riot" on the Strip seems a classic case of this practice.

Behind all of this there lies a history of events which is crucial to understanding of the story of the Sunset Strip. The Strip is a mile 8/10 of county-governed property completely surrounded by the city of Los Angeles. This means that the County Board of Supervisors has political jurisdiction and that county agencies including the Sheriff's Department

"WE WANT A CHANCE TO DO A RIOT"

flammatory picture of the kids standing atop the bus—the picture worth a thousand uses of the word *riot*—in the accompanying article was posed at the request of the photographer who suggested that the kids climb on the disabled bus so that he could get a clearer picture of their signs. The instance of the rocking of a car was done after a radio newsman with a portable tape recorder asked a group of kids, "Is this all you're going to do, just stand here?"

I don't mean to imply that the kids are without fault, but the facts behind the headlines do begin to open up a different set of dynamics about reality. As a matter of record, on the same weekend, a mass of UCLA students roamed about Sunset Boulevard in Westwood, west of the Strip, protesting the selection of U.S.C. as the Rose Bowl west coast representative.

ment must service this isolated area.

Within this Strip area, which included many business offices, high class restaurants, as well as a substantial number of apartment units and expensive private homes tucked in among the winding roads and steep hillsides and canyons overlooking the Strip, there have emerged from time to time self-interested political movements which have attempted to incorporate the area as a separate city or into the city of Los Angeles. The tax base, political power, and use of the area as a possible gambling center are the main sources of motivation.

During the course of some of these political moves, the charge has been made that the Sheriff's Department could not adequately patrol the area because of its isolation from the

county areas, in spite of the presence of a Sheriff's station there. As a minor, but more highly publicized and visible, factor was the traffic congestion along the Strip and the complaints from the remaining adult restaurants that they lost money as their patrons were frightened off by the youth. When the Sheriff, under pressure from the Supervisors' office, wanted to flex his law-and-order muscles to demonstrate the effectiveness of his force, he moved his troops in large numbers into the area and found what he knew he would find—large numbers of youth and young adults, many fitting the stereotype of bearded beatniks and kooks who, in the public eye, are seemingly an offense to decency and who, naturally, are without proper finances to be an effective counter po-

bedded upon the American easy-come-easy-go, fast-living, where-the-action is, and where-the-movie-stars-are culture. This is not new. For years the adults of America have gone to the Strip to frequent the high class restaurants and after-theater clubs such as Ciro's and the Brown Derby. But since the late 1950's a shift of focus has taken place as a nearby area along La Cienega Boulevard began to blossom with newer, more plush and exotic restaurants and clubs. By the early 1960's vacant store fronts and buildings began to appear along the Strip.

And so, since fewer adults were being attracted to the Strip, a group of enterprising young businessmen decided to draw kids into the Strip by

WALKING, TALKING, SITTING, DANCING, SINGING"

ical force. But there are two sources of power: money *and* troops. And it became then a battlefield between the two forces of power, the political and more powerful financial interests presented by the Sheriff (with the aid and help and alliance of the mind-boggling mass media) *versus* the power of the youth represented by the presence of thousands of their own warm bodies on call in various demonstrations against police harassment.

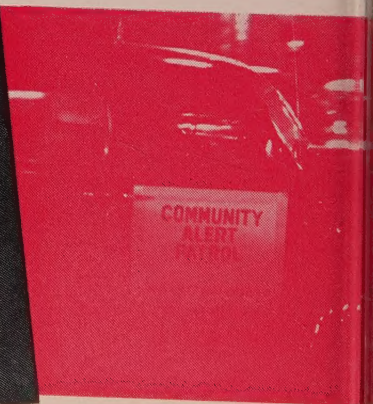
But why were the kids there in the first place? Why did they have the audacity to claim the territory as their own? There are two main factors, one having to do with image, and the other with good business. The image of the Sunset Strip is thoroughly em-

opening clubs for youth and young adults featuring rock and roll music and frug dancing. Kids from all over Los Angeles began to stream into the Strip. The Strip with all its former glitter became their Strip by virtue of a shrewdly calculated business decision. Not only did kids of middle-class homes drive sometimes considerable distance on the freeways to get to the action on the Strip, but a more or less permanent collection of "strip-pies"—long hair, bearded, sandal-wearing or barefoot kids—set up residence in nearby apartments and the Strip became their front room—the place where they met.

The sub-cultural image of the strip-pies with their dress, language, and appearance of freedom in sex and the use of drugs, performed the task of

setting the picture of the good life for the suburban kids who chose to return each night to the comfort and security of their father's home. They were generally well behaved. But traffic along the Strip became increasingly congested, not only from the youth present but also from curious tourists and adults driving through.

angle of land where Sunset is traversed by Crescent Heights Boulevard about 15 yards into the city. The LAPD has jurisdiction there as well as the City Council and all the other governmental machinery assembled to govern a sprawling modern metropolis. Therefore, any effort to get rulings, interpretations or changes in laws, or any lobbying must continue



TEEN DEMONSTRATORS ANSWERED POLICE

It was into this youth sanctuary that the Sheriff's deputies moved to demonstrate their ability to properly serve and protect. And this stirred the kids to protest the harassing presence of the deputies.

Also adding to the confusion of the total picture is the fact that at the east end of the Strip some of the youth-catering establishments do spill over into the jurisdiction of the city of Los Angeles. This includes Pandora's Box which is set in a small tri-

ally operate within both city and county structures which at times appears hopelessly complex and perhaps only to be understood by attorneys hired by the business interests.

The original tension in major proportion began to emerge into public notice in November 1966. Between that time and now, aside from the complexity of factors mentioned above, another significant dynamic has been the presence of the church in the persons of an interdenominational and interfaith group of clergy. Perhaps numbering about 75 in total

These clergymen have by their presence on the Strip and in various forms and instances of deliberation, made a contribution to the event.

Our joint ministry began at a meeting of the Collegium, an unofficial monthly gathered group of urban denominational executives representing the Church of the Brethren, United Presbyterian Church, Methodist

Sunset Strip and that our mutual theological commitment, calling the church into engagement with the world's agenda, compelled us to speak to this crisis. Under the direction of the five urban executives, a small group of parish clergy augmented by a group of eager campus pastors agreed to go onto the Sunset



PROTEST WITH COOKIES AND FLOWERS

Church, Episcopal Church, and United Church of Christ, and representatives from urban structures of the religious community such as the Goals Project, the Council of Churches, the Commission on Church and Race and the Urban Training Center, and area representatives, of which I am one, representing the San Fernando Valley area. Meeting on November 21, it appeared that an urban crisis was in the making on the

Strip to become exposed to the problem directly and to seek out reconciling ministries.

On November 26, a Saturday night, the group of 30 assembled at the West Hollywood Presbyterian Church for a briefing by the Rev. Ross Greek, minister of the church, who had for some time prior been calling the church to accountability for a ministry to the Strip world. Ross knew the problem and the people. He was able to unfold the complexities so as to be grasped and was able to train the

group. After legal briefing the men were deployed along the Strip equipped with a mimeographed statement of the purpose which began: "We have come tonight to the Sunset Strip to stand with youth who have gathered here because we believe they have legitimate grievance with which our whole society must deal.

"We do not pretend to speak the language of the younger generation, nor do we pretend to understand all they are saying, either in word or deed. We do not even agree with some of those things we do understand them to be doing or saying. But we do recognize that young people of Los Angeles—particularly those who gather on the Sunset Strip—have at times been denied respect and cer-

confrontation with the way things are even if it means creative dissent." The statement was signed by Dr. Richard Cane, Methodist Church, Mr. James Donaldson, Church of the Brethren, Dr. Julian Keiser, United Church of Christ, and the Rev. Nicholas Koulelis, Protestant Episcopal Church. Each of these men carry urban work responsibilities for the Los Angeles area for their denominations.

The experience of the clergy when they hit the street, admittedly with some fear, was surprising. The kids were almost joyful to find that the church had come to stand with them. With the visibility of the clerical colleagues, the Roman Catholic Church at first reaped great leaps in prestige.

THE "STRIPPES" ARE A VANGUARD

tain rights to which they are entitled. We recognize that many youth, highly critical of the state of civilization of which they are inheritors, have chosen, in effect, to turn their backs on society and its structures. We do not always agree with the ways they choose to reject society. Nevertheless, we recognize and affirm their right to be treated with respect and to be taken seriously."

The statement went on to address the public officials, the law enforcement officials, the younger generation, the press, and the adult community calling essentially for all parties in the event to recognize the personhood and responsibilities of the others. The statement ends, "Let us therefore be more willing to listen, less prone to judge, and more willing to encourage among our young people an honest

The kids all called us "father." They seemed astonished to find their grievance supported in this direct fashion by so sleepy and archaic an institution as the church. They asked hard questions and I think gave us an opportunity to learn something about the form of ministry which we call "A Ministry of Presence."

The normal experience of ministry in the daily round of activity, is in a world which we pretty well control. It's a world in which we write the agenda, call the meeting in which we have the vision to plan the future. But standing in front of the Fifth Estate Coffee House on the Sunset Strip, with the sound and colors of the restless urban world whistling about our heads, with mobs of rakishly-dressed youth parading about and with the threatening roar of the

ps' cycles punctuating or drowning at the conversation, it emerges early that we stand in the midst of a world which we do not control. One in which we are naive and new-born, one in which we, stripped, if you'll pardon the pun, of our prayer books and stoles, one which in so many ways calls forth the imagery of living in "the far country."

When a young couple, arms entangled about each other came directly up in front of me and insisted in a friendly voice that they wanted to know "What are you doing here, Father?", I had the vague, uncomfortable feeling that I didn't know

SOUTHERN CALIFORNIA YOUTH IN DRESS, HAIR STYLE, MUSIC

answer. At least not in the way that I had clearly understood my role in my usual working situation. Then when the couple went on to ask, "What are you going to do about this?" I realized that I had no master plan. Both questions could be answered only with, "I am here to be with you." In a strange way it seemed to satisfy their questions and too, did I feel a glimmer of truth at that moment.

Since then I have had a young fellow grab me by both elbows and demand a statement of faith in the best of the Graham style, with blazing, angelistic eyes he called to me, "Do you believe in this?" This meaning the whole scene, the most complicated, beautiful event. "I do," I said. "Good," he said almost as a passing and on he went to test others' faith. A bit later another boy, per-

haps 15, escorting three young girls, wanted to buy my collar from me. He said that he always wanted to be a preacher.

What goes on inside these kids? And why should the church be there? Let me try to respond. Every young person, somewhere in the normal process of growing up, tries to define his own identity. He tries out different roles—at home, at school, in the neighborhood, in society at large. Before he eventually defines himself for an ideology in young adulthood, the adolescent finds himself defining who he is by testing—or standing over-against—society, parents, and other authority. Such conflict is more painful with some than with others. And

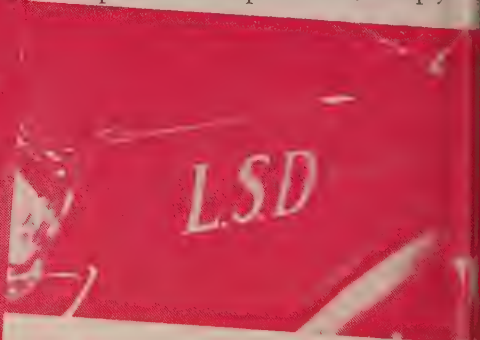
in a suburban culture where conflict frightens us and we maneuver to avoid it, some adolescents go elsewhere—such as the Strip—to act out their conflict with authority in this process of self-definition. Perhaps then it is the conflict itself which is attractive as an experience to these kids and the issue of territorial rights is secondary. In my wilder moments, it occurs to me that this conflict along the Strip—which hopefully leads to increased self-identity—is to be celebrated as a contribution to the maturation process, albeit an expensive one in terms of police overtime pay, if nothing else.

While some kids are drawn to the Strip because of the dynamics of the conflict and an involvement in the world, a large segment of youth on the Strip couldn't care less about the



ence what you do on the outside unless you change the inside."

There is a sense in which such turning of one's back on the world is like that which occasionally the Christian church has felt. Perhaps it is a new form of monasticism. The use of marijuana and LSD is perhaps a short-term fulfillment of the church's pietistic influence calling man to the ultimate (according to pietism) human experience—a privatized, deeply



"ONE BOY TRIED TO BUY MY CLERICAL COLLAR"

world and its hangups. They are caught up in a movement of non-cooperation and withdrawal from the world. The seemingly attractive call of Tim Leary to this segment of society to "Turn On, Tune In, and Drop Out" is a direct response to the conflict situation and dynamic. The LSD "trip" makes one more concerned about what's happening in his own head than what's happening in the world. To which Leary responded in *Playboy*: "There's a certain amount of truth in that. The insight of LSD leads you to concern yourself more with internal or spiritual values; you realize that it doesn't make any differ-

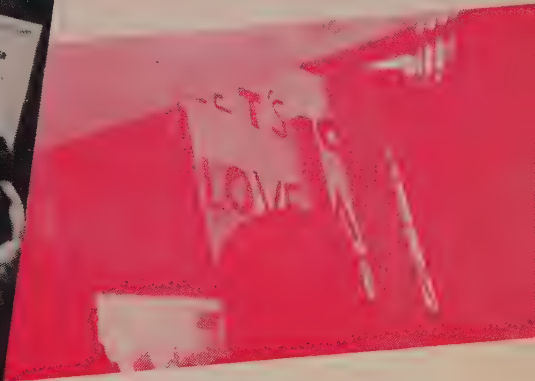
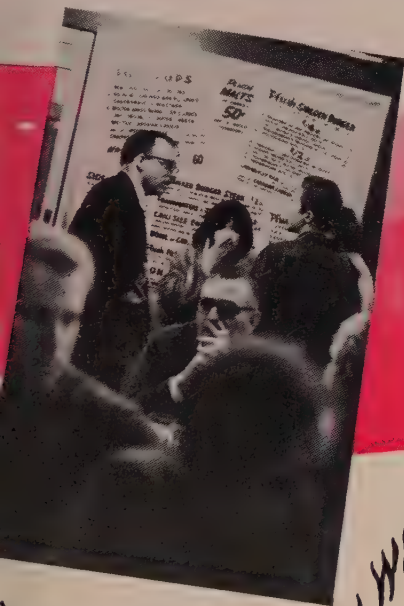
terior experience of truth and beauty. Such withdrawal does not in significant ways call us to commitment to each other as brothers and servants; nor does it recognize that the new age which is now dawning upon us calls man to more interdependence, responsibility; and calls man to exercise all his creativity toward the creation of a new human world guaranteed by responsive human structures of society. At this point in history when the church has rediscovered a theology of involvement, this portion of the youth culture thrusts up a life-style model of disengagement. Only a few years ago it was the youth in the civil rights movement and the peace movement

the grape strike in Delano, Calif., who led the church into involvement. It was they who were our teachers then; now perhaps the church must again be their teachers.

The ministry of presence continues. A group of us is visiting city councilmen and county supervisors, and with the police chief and the sheriff. Another group has organized to keep the

proper curfew laws and more adequate enforcement policies. Another group is concentrating on using mass media to interpret the Sunset Strip Event, the youth culture, the urban world, and the signs of the new age being born around us.

Finally, then, we have learned again what we knew all along but tend to forget—that the gospel is strengthened as we deploy ourselves at the hurting edges of the world—that its love does not become used up



OTHER WONDERED WHY WE WERE THERE."

presence of the church on the Strip by providing a core of young clergy regularly scheduled to be there on weekends. Others are preparing a theological statement on "The Youth and The Urban World." Another has been deeply involved in a series of negotiating sessions between the youth and the businessmen to work out

but is replenished because love has preceded us there and is given back to us as a gift as we are there to proclaim its power. As we lost ourselves in that scene, in His name, we did find ourselves.

One night on the Strip a clergyman asked a group of guys, "If you could be any person in history, who would you be?" The most thoughtful-looking, handsome, bearded young man replied, "Jesus—only this time I'd make it stick!" ▼

PAUL L. KITTLAUS / The Rev. Mr. Kittlaus is minister of the Pacoima Congregational Church (U.C.C.), Pacoima, Calif.

KIDS FROM AROUND THE
COUNTRY GIVE THEIR GRIPEs

and the
of...

FAVORITE PROTEST

APATHY

act of Honesty in
relationships. People
don't lie, and
telling to each other.

Ja. Kellie Grinnell Mich

My parents constantly
telling me I shouldn't do
something that I already know
I shouldn't do
Barth Poggenpohl, 18
New Braunfels, Tex.

A person who is two-faced.
Valerie Sartin Mahanoy City, Pa

PEOPLE WHO DRESS LIKE SLOBS.

COMPLACENCY.

I ADMIRE THOSE WITH THE WRONG OPINIONS
ATTITUDES MORE THAN THOSE WHO DON'T
RE ENOUGH TO FORM THEM. I WANT
TO BE A PERSON WHO CARES.

MURRAY OWEN, MINNAPOLIS, IOWA

Prejudice

Wynette Jones 16 Drive
Va

people protest just to be on of the crowd and...

WHEN MY FATHER COMES IN AND CLEANS UP MY ROOM
AND I CAN'T FIND ANYTHING JOYCE WHITCOMB, 15 AUSTIN, TEX.

simby, 16 Wolfeboro Falls, N.H.

*The hypocrisy, shallowness,
and slowness of the church.*
Charles Shapiro, 10 Overland Park
Kans.

involvement in Vietnam.
gap between reality
& simple justifications
being in Vietnam. Liberty
of the individual, etc.
are not furthering, but
derogating these goals.

People who complain
about how the church

usually

else or just
something
5. They are

but when there
they could do ab-
never there
many times more.

young, 17 Madison, Wis.

affirming

*The curfew that was put on
me by the state of
Illinois Red Bud, Ill.*

*Overpopulation if
people with a large number of kids
could have two or three themselves
and adopt a larger amount.*
Gregg Percival, 6 Sapulpa, Ok.

FAKES

- EDE
- LOKER

**THE STRENGTH OF THE UNIONS IN AMERICA AND
THEIR INFLUENCE UPON THE ECONOMY.**
ALLEN WIDLITS, 18, PORTLAND, O.

NARROW MINDEDNESS

MIKE TIRNEY
LARRY

of these things you have to do: like paying taxes.



CALL FOR A NEW HUMANITY . . .

BY CHARLOTTE BUNCH / Signs written in six languages waved in the hands of Africans, Russians, North and South Americans, Europeans, and Asians in a colorful array of Christians marching down one of the important streets in Geneva, Switzerland, last July. The occasion was a march that we, the youth participants in the World Council of Churches Conference on Church and Society, led from the Council's Ecumenical Center to the Place des Nations.

Protestant, Anglican, and Orthodox Christians from 70 countries had been called together to discuss recent changes in the church and in society. During a two-week period, we produced mountains of papers discussing world problems and declared our commitment "to working for the transformation of society."

But, since mountains of papers and tons of speeches—even good ones—can begin to be only piles of words, some of us wanted to bring more visible life to the issues of the conference. By marching, we tried not to protest but to make visible our intense concern for the problems of humanity and our public decision to work actively for a just solution to them. Although the march grew partly out of “youthful” frustrations with the conference, I think it also reflected the total mood of the conference and the significant things that happened there.

The “young” at the conference included more than the 25 voting delegates and 30 stewards so designated by conference officials. In the march, we were joined by at least half of the 500 delegates, and throughout the conference we found many “youthful” allies who understood, often better than we did, the revolutionary changes that have taken place in our lifetime. This was especially true of persons from the “younger churches” of Asia, Africa, and Latin America. They made up almost half of the conference and tended to be young in age and spirit. Though often less articulate in a Western tongue, many were so wise in experience and so full of human emotion that their challenging words could not be ignored.

New Structures for a New World: There was still some tension and conflict between the old and the new. Those who were still trying to understand or adjust to the “new” and chaotic world of today were often out of touch with those of us who had known no other world. As we discussed the demands for change put upon Christians by the great needs and revolutionary demands of a world that hungers for food and freedom, the voices of those who had lived most closely with those forces often shook any who could not clearly understand this world or those forces.

The participants clearly agreed that Christians as individuals and the church as an institution must be concerned for the political, economic, and social as well as the spiritual well-being of man. Christians concerned for the whole man must deal with the forces and institutions that determine the circumstances under which he lives. The conference focused on three specific issues: the role of modern technology, the need for faster development in Asia, Africa, and Latin America, and the struggle for world peace.

The U. S. delegates, astonished by their isolation from the opinions of much of the world, had an eye-opening experience. U.S. military and economic (public and private) power was cited as affecting, controlling, or thwarting almost every nation. Our action as a self-chosen world policeman was greatly criticized, particularly in relation to Vietnam. But perhaps most surprising to many from the U.S.A. and the U.S.S.R. was the shift of emphasis from the cold war conflict of the East-West to the economic conflict of the North-South. In this situation, Europe, North America, and the U.S.S.R. were described as the Northern rich who control the world's resources while exploiting the poor of the South—Latin America, Africa, and most of Asia who continue to grow poorer. The delegates from the

newer nations of the South explained that to most of them the big rich powers, especially the U.S.A. and U.S.S.R., are not seen as protectors but as those who seek to control and whose conflicts fought on the battlefields of the poorer nations cause these people great pain.

World Peace or the World in Pieces: In addition to such specific issues as Vietnam, some of the things raised by this conference that I think demand examination by U.S. Christians are: (1) the responsibility that goes with the enormous power and control which the U.S. wields throughout the world; (2) the relationship between U.S. affluence, resources, and technological advance and the great needs of most of the people in the world—this would include looking at the role of U.S. business abroad; (3) the isolation of the American people from the needs, feelings, and opinions of others and the need for more direct contact with the peoples of the world; (4) the demonic forces of rabid anti-communism and militarism especially in our foreign policy; (5) the Western nationalism of U.S. churches and the churches' involvement in exploitation abroad. These are difficult problems but they must be looked at in the classroom, the home, the church. The U.S. is to live with other peoples by more than the threat of her great military power.

What has all this got to do with young people in the U.S.? What more is it than a batch of words spoken in a foreign city? I think that the importance of this conference is not so much in the documents produced as in the human encounter, the questions raised, and the new mood that occurred. This mood related directly to the role that the "youthful" played in Geneva and to our future involvement in the church and in society.

An Impatient World Challenges a Complacent Church: The significance of the conference was this mood of concern and genuine emotion that made the conference human. It was the sense of urgent demand for social change combined with the recognition that our old answers to the world's problems were mostly bankrupt. It was our identification, even though shallow, with one another across previous barriers and especially our encounter with the problems of the newly-established nations. It was our commitment to work for "the transformation of society." The feeling that many people were willing to deal with hard issues and some even to commit their lives to working for their resolution decreased my frustration that we did not discuss or strategize much about what *we* were going to do about the many problems discussed.

But a mood is a very elusive thing that needs to be tied to something that will symbolize and call it back to memory. Thus, one of the purposes of the march was to try to embody this mood and the stated commitment of the conference so that they would not be lost.

If it is this mood that I most remember and want to communicate out of Geneva, it is not only because of the role that the "youthful" played in creating it there, but because it is a style of participation that I think youth

the U.S. can understand and benefit from. It is important for youth in the U.S. who share these concerns to be in communication with one another and with others. Those who are concerned with the struggle to bring into being that which is fully human out of today's world of great potential for humanity or for destruction must begin to speak.

One Race—The Human Race: We, as youth, must respond to that richness and develop it by trying to explain our perception of the world in which we live, by working ecumenically with those who share our concerns, by pointing to the problems of injustice and hatred around us, by raising questions about activity in our own cities that negates the dignity of some people or in other ways is dehumanizing. But we cannot stop with pointing out what we see; we need also to study, experiment, and work to make our perceptions more clear, our observations more articulate, our suggestions more valuable, and finally our actions and lives struggling examples of the words we say and the human values we seek.



The conference at Geneva has passed. The "complacent church" continues to be challenged by an "impatient world" in many different places. The written documents from that conference may still seem remote to our lives, but they are a hopeful sign and the mood that captured Geneva is one in which we as young people are key participants. The conference dealt with worldwide issues; yet, clearly it will have little impact except as people around the world lay the groundwork upon which the "New Structures for a New World" allowing for a fuller humanity, are to be built. There is no better place for us to begin than at the heart of the U.S.A.—the most affluent, most powerful, most dreaded power today. We have the potential to destroy human life or to cooperate in trying to bring it to a greater fulfillment.

Nuevas Estructuras para un Nuevo Mundo

Paix dans le Monde, ou le Monde en Morceaux

Eine Rasse—die Menschen Rasse

The message of Geneva to the youth of North America is not come to Geneva, but go home and work in your own way to create the conditions that will allow for "one race—the human race" and for "world peace" not the world in pieces." In that lies the hope for an age of the new humanity.

CHARLOTTE BUNCH / Charlotte is currently president of the University Christian Movement, a new generation of Protestant, Orthodox, and Roman Catholic student movements in the United States. Last summer she was one of the youth participants at the World Council of Churches Conference on Church and Society in Geneva, Switzerland.

WORLD'S NO. 1 SPORT INVADES NORTH AMERICA

*Backed by U. S.
millionaires and
network TV,
major league soc-
cer gets into full
swing this spring
and summer.
Will fans catch
the "football"
fever raging
everywhere else?*



You'd be a most unusual American sports fan if you could *not* identify Sandy Koufax, Bart Starr, or Wilt Chamberlain. And you'd be an even more unusual American sports fan if you *could* identify Pelé and Eusebio. Not every teen-age fan in Europe, Asia, Africa or South America would tell you that Pelé and Eusebio are the greatest football players and the two greatest athletes in the world.

By the end of the summer, you'll probably be talking a similar language, for major efforts are currently in full swing to change North America's longtime, close-to-indifferent attitude toward the world's most popular game—soccer.

Invasion from abroad: Starting this spring, for the first time, Americans and Canadians from coast to coast are getting a close-up of the allure of soccer which has made it the "new" international sport. Two rival professional leagues, both created less than a year ago, are jockeying for supremacy. Attracting more attention is far, because its season is under way and because each Sunday one of its games is televised nationally, is the new team National Professional Soccer League. The other circuit, with 10 teams, is the United Soccer Association, which has official recognition but no national TV exposure.

World interest is both excited and cautious about the possibilities of top-flight major league soccer in the U. S. and Canada. Exciting are the potentials in terms of a new source for the development of athletes, for the breeding of spectator enthusiasm, and for promotional money and media. For some it means that North America has finally joined the human

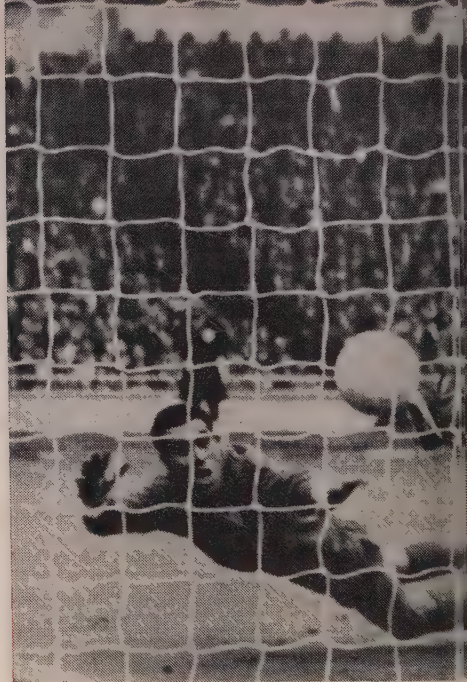
race. On the other hand, some purists are concerned that an abundance of American dollars, promotional razzle-dazzle, and crowd-pleasing gimmicks might spoil the game. Immediate concern, however, is expressed over the unhealthy confusion and controversy caused by the conflict between a non-sanctioned league and a sanctioned league, both of which are professional in stature, well-heeled, and determined to succeed. Whatever the outcome, the invasion of soccer into North America is a sports awakening of world impact.

Where "true" football is played.

For the game that most of the world calls "football," Americans still use the archaic, 19th century term, "soccer." Today the sport is called *football* in France, *fussball* in Germany, *futbol* in Spain (where it far outstrips bull-fighting in popularity), *fytbol* in Russia, and *fodbol* in the Scandinavian countries. The Italians call it *calcio*, or "kick." And in Japan "sokka" is currently the fastest growing spectator sport. But, because of our own gridiron brand of football, Americans will probably continue to say "soccer" when they refer to this world brand of "football."

Before World War II, spectator interest in soccer (if you'll pardon the expression) was mostly limited to national boundaries. Internationalism in soccer probably began when the Moscow Dynamos visited England after the war as a gesture of good will between two allies. The Russians surprised the English both by their athletic skill and by their bad manners. Although their visit was cut short, great interest in soccer across borders was stirred up.

For pro-type play, both new leagues will import talent



In 1954, an exchange of games between England and Hungary—both lost by England—brought increased world-wide attention for the first time to the World Cup tournaments. Like the Olympics, the World Cup is played every four years in a different country. All-star teams from many lands participate. Last year in London, the all-star teams from the three most powerful and most professional football countries in the world—Brazil, Italy, and Spain—were upset in the early stages of the tournament. And North Korea with its players of small stature surprised everyone by reaching the quarter finals before being crushed by Portugal, 5-3, and the astounding play of Eusebio. In 1970 Mexico will host the World Cup.

Why new interest in soccer
When U. S. television aired the final match of the 1966 World Cup between England and West Germany, a surprising number of Americans watched the game at a non-prime time (Saturday morning). And a high-quality movie of the World Cup tournament, called "Goal," has been receiving much acclaim from both critics and movie-goers here. As the world grows smaller by means of mass media and as soccer spreads, the soccer fever would eventually have to reach North America. But the dynamics of the game and its possible contagion for fans in North America has been recognized by big-name sports entrepreneurs before the summer of 1966 when league plans hit their stride.



Russia's Antaloi Banishevskiy (dark shirt, right) scores tying goal in a match to decide third and fourth place in the 1966 World Cup tournament. Portugal won the game, 2-1, in the closing minutes.

Original plans for introducing or league soccer to North America ed for establishing one league of ns to begin play in the summer 1968. A group applied for and reed official recognition from the ted States Soccer Football Asso- on, the governing body of U. S. teur and professional soccer. wn at first as the North Ameri- Soccer League, the group later aged the name to the United Soc- Association. When the USSFA gnized United, this automatically e United international sanction a FIFA (Federation Internationale Football Association), soccer's d governing body. sharp differences and lack of sanc- caused a second group to form

the National Professional Soccer League. Since NPSL has not received USSFA recognition, it is considered an "outlaw" league in the eyes of official U. S. and world soccer.

Because the NPSL was further along in hiring coaches, players, and stadiums, the Columbia Broadcasting System offered NPSL a television contract to televise 21 games in 1967. While the NPSL was pushing for an opening season in 1967, United was also rushing its plans to open its league play in 1967. Instead of fielding its own teams as it had planned to do in 1968, United has hired entire foreign teams to represent its league cities for its 1967 season. Both new leagues are kicking off its opening play in April.



Injury to its star, Pele, hurt Brazil's chances of winning its third consecutive World Cup (1958 and 1962). Portugal's star, Eusebio, scored two goals to win, 3-1.

To show TV ads, rules will be changed

With "mini-league" and sanction: The United Soccer Association is opening on April 12 with a series of exhibition games featuring some of the world's top teams, followed in May, June, and July with a "mini-league" in which the 12 league cities will "adopt" 12 pro teams from overseas for this season. Next year United will field its own clubs made up of footballers from home and abroad.

The 12 cities that make up the United league and the location of stadiums (as of this writing) are: Chicago (Comiskey Park), Cleveland (Municipal Stadium), Dallas (Cotton Bowl), Detroit (Tiger Stadium), Houston (Astrodome), Los Angeles (Coliseum), New York (Yankee Stadium), San Francisco (Kezar Stadium), Toronto (Varsity Stadium), Washington, D. C. (D. C. Stadium), Vancouver and Boston.

An "outlaw" on TV: The National Professional Soccer League is signed players from many countries and is opening on April 16 with a full schedule of games among teams from ten cities, ending on August 27. Playoffs will determine a NPSL champion.

The ten NPSL teams and their playing stadiums are: Atlanta Chiefs (Atlanta Stadium), Baltimore Bays (Memorial Stadium), Chicago Spartans (Soldier Field), Los Angeles Toros (Coliseum), New York Generals (Yankee Stadium), Philadelphia Spartans (Temple Stadium), Pittsburgh Phantoms (Forbes Field), St. Louis Stars (Busch Memorial), San Francisco, represented by the California Clippers (Oakland-Alameda County Stadium), and Toronto Falcons (Varsity Stadium). A NPSL "game of the week" will be telecast each week on CBS-TV.

Time out for jolly green giant.

Normally, the only way that CBS-TV is going to get its money back is by running commercials during the game. Therefore, at intervals, after a try for goal has been missed, the referee will hold the ball for a minute before making resumption of play. During that minute, a commercial is desired. Normally, in world soccer, there is no interruption of play and there are no timeouts.

"Stop the gimmicks and the interrupting" is the plea from overseas. While welcoming the spread of the game to the U. S. and responsible experimenting, Kenneth Wolstenholme, BBC commentator, writes in the *Fourth American Soccer News*, "The promoters must realize that the States needs soccer more than soccer needs the States. American soccer will only be accepted if it abides by the rules of the game."

New hope for young amateurs?

Both in the U. S. and Canada, a growing number of schools and colleges are playing soccer. The USSFA hopes that, with its considerably increased income from fees paid by the sanctioned United soccer league, it can now invest much more in educational, training, and promotional programs to encourage young amateurs. Some enthusiasts see soccer as a new athletic outlet for youth who are too small for action on the football gridiron and basketball court. And it is a comparatively inexpensive sport for schools to undertake. With its show of skill for the athlete, with its new TV exposure stimulating spectator enthusiasm, and with its providing a goal for the star to strive for, professional soccer could become a boon for young amateurs.

Besides, we're all being invited to join the human race in enjoying the world's greatest game! ▼

Brazil's Pele, the world's most talked-about footballer, trains in the rain (below) before a key match in the 1966 World Cup tournament, won by England.





Soccer—or “football” as it is known outside the United States—is the sport the world plays. It is not a hard game to understand. Basically, the object of the game is to advance an inflated ball toward the opponents’ goal and finally into the goal by kicking, dribbling, heading, or otherwise propelling the ball with any part of the body except the arms and hands. Of the 11 players on each team, only the goalkeeper is permitted to use his upper limbs. In his effort to keep the ball from entering the goal he defends, the goalkeeper is allowed to use his hands on the ball while he is in his own penalty area (see diagram).

In addition to the goalkeeper, each team has five forwards (outside left, inside left, center, inside right, and outside right), three halfbacks (right, center, and left), and two fullbacks (right and left).

A goal is made when the ball is put into the opponents’ goal—specifically between the goal posts and under the crossbar. The goal posts, placed eight yards apart, are eight feet high, connected by the crossbar at the top. Usually, goal nets are attached to the rear.

Soccer fields vary in size. A field must not be less than 100 yards long but not more than 120 yards. Minimum width is 55 yards; maximum width is 75 yards. The playing area is outlined by white lines, and flags are placed in each corner. Through the center of the field—parallel with the goal lines and extending from one sideline to the other—is the “halfway line.” Midway between the sidelines on the halfway line is a circle in which the ball is put into play at the start of a game and after each goal is scored.

Two rectangular areas are marked out near each goal. The one nearest the goal is the “goal area.” The other is the “penalty area.” From the penalty area there projects “the bubble” (see diagram). When the offensive team is awarded a free kick inside the penalty area for a rules violation by the defense (pushing, holding, kneeling), the kicker boots the ball toward the goal from the penalty-kick mark, directly in front of the goal posts and 12 yards out. It is a duel between kicker and goalkeeper, for the other players of both teams must remain outside the penalty area and the “bubble” until the kicker’s foot makes contact with the ball.

Under the international rules, a game is played in 45-minute halves with an intermission of ten minutes. There are no timeouts, and substitutions may be made only at the start of the second half. In the United States, college soccer games are played in halves of 30 minutes duration, with substitutions permitted whenever the ball passes beyond the goal line. In each corner of the field is marked an area from which corner kicks are made—thus, if the ball crosses the goal line and it is last touched by the defending team the attacking team puts it back into play by kicking the ball onto the field from the corner area closest to the spot where the ball went over the goal line.

In U. S. senior high school soccer, games are played in quarters of 12 minutes each; junior high school games have eight-minute quarters. In both senior and junior high games, substitutions may be made as in American intercollegiate games.



TEAMS READY FOR KICKOFF -





MORE THAN A TONSILLECTOMY . . .

SOME THOUGHTS AT PENTECOST

BY WILLIAM W. FINLAW / On May 14 of this year, churches all over the world will celebrate the Feast of Pentecost, an anniversary of what many consider to be the church's birthday. The story of Pentecost itself is a pretty wild one. All kinds of unexplainable and extremely weird-seeming things began to happen. The events as they are recorded in the second chapter of Acts, even gave rise to speculation on the part of some observers at the scene, that the disciples were rip-roaring drunk (2: 13).

But regardless of what actually happened, one thing is very clear. The disciples up until this point were hanging low and hiding out. Suddenly they were transformed from a bunch of micey men into a group of fearless heroes, who would face danger, ostracism, even death, to preach to every person who would listen to the good news of Christ's death and resurrection; a gospel which would speak to all men despite their differences, even their differences in language.

We grow in our insight. There are some ways that the church's birthday anniversaries can be compared with our own, especially as we look back over them, and see the tremendous differences in them according to our age as we were celebrating them. Our view of the world, life, love, happiness, etc., are quite different now than they were when we were six years old. Our views will be different once again when we are old marrieds." The main difference will be in our depth of understanding. Each birthday will increase our awareness of ourselves and the world in which we live.

So it is with the church. It has been celebrating birthdays for almost 2000 years, and it has grown in depth, too. The gospel that the disciples preached at Pentecost is still its skeleton, but years have filled in with flesh the Christian's understanding of what that gospel is all about.

Christianity started as a sect within Judaism. St. Paul helped it learn that the church must be for all men. Greek philosophy aided the church in the formation of its creeds so that it could better understand what was essential to its belief and what was not. Other crises and historical movements also added to the church's self interpretation, so that the church today, just by virtue of its age, if nothing else, has grown in awareness of what the message of Pentecost really has to say.

We have said that it is a message that speaks to all men, regardless of who they are, or where they live, or what language they speak. It could therefore be speaking to you. But maybe when you read the second chapter of Acts, it does not. It could be that it does not speak to you because it is a first century skeleton which needs fleshing out. What it has to say today will not be different in essence, but we will put it in 20th century clothing because we are 20th century people.

What does Pentecost say to us today? To help us answer the question of what the gospel preached at Pentecost has to say to us in our language, let us look at an autobiography written for a school assignment by a ten-year-old boy.

My Autobiography

I was born in such and such a place. When I was one we moved. When I was four we moved. When I was seven we moved. When I was eight I had my tonsils out.

The End.

Now this is humorous to us because this real composition was written by a child. Imagine someone actually thinking that three moves and a tonsillectomy sums up his life. But let us stop laughing at a child's attempt to find his self significance and look at our own. If you were given this assignment what would you include? The time you hit that home run that won the game? That great moment when you were in-

vited to the prom? That minute when you looked at your report card and realized that you had received all A's? Maybe even that time you moved into the house in which you live now?

What's important in your life? In short, as we look back over our lives and their significance, do we not tend to look at the things we have done, the places we have been, the things that have happened to us? And when we talk about significant times, are we not really talking in terms of seconds and minutes in comparison to the hours and days, months and years that we have lived? We could squeeze the really significant happenings in our lives into minutes, and yet if a person is 15 years old, he has already lived nearly eight million minutes!

So if we think of our significance in terms of what we have *done* in our lives, must we not conclude that our lives are terribly INsignificant? If we hope to find any meaning in our lives, we are hopelessly lost if we try to find it in what we have done. We had better realize that we are forced to look for our significance in WHO WE ARE.

Well, then, who are you? An American? So are 190 million other people. A teenager? So are a billion others. You are this? You are that? Wherever we look for a point of significance, a mark of unique definition, we find ourselves getting lost in the shuffle. It seems that we might turn up as insignificant even if we do look in terms of who we are.

A story is told of a little boy whose mother was reading the Christmas story to him. She finished with the scene on the hillside where the angels sang to the shepherds proclaiming the birth of Christ. As the mother paused, the little boy seemed very thoughtful, and after a long while he asked, "Did the angels sing when I was born?"

His mother took a long time before answering, but finally she said, "Yes they did. They sing whenever a child is born."

You are unique! In language this child could understand, his mother was attempting to help him see that there is one place where each one of us is absolutely unique, and that is in the eyes of God; that the heavenly host is overjoyed with each one of our births, because of what each one of us can be in our own particular way. When you were born the angels did sing. You are extra special to God, so special that he was willing to send his son to die *for you*. The most important being there is—God himself—loves you and cares about you as if you were the only person in the world. How's that for significance?

If we hope to find any real meaning in what we do or what happens to us, we are doomed. We have to find our meaning in who we are, but if we try this way without God, without an understanding of what he did for each one of us, we are lost in the shuffle. With God, with the message of Pentecost as to what he did for us understood, we find out who we are in all our significance. We are loved and accepted as

uniquely ourselves, each one different, each one special to God in his difference.

In the town where I live now, while visiting another person in the hospital a few years back, I ran across an alcoholic who was recuperating from his latest binge. For some reason we hit it off and became good friends. We went through all kinds of hell together in the next few months, AA meetings, dry spells, a "slip," and right back here we started. It was very obvious what this man's trouble was. In high school and college he had been a four-letter athlete, a star. From age 15 to 22 he was somebody extra special. Any girl would have loved to have been dated by him, any boy would have felt great just being in his company. But then college ended and he was no longer a star. Now he was just one of millions with no particular claim to fame.

I failed in my ministry to this person. When he left town, he was in the same fix as when I first met him. And the reason I failed was because I was unable to help him see for himself what we have been describing here, mostly because I did not clearly understand it myself. He had found his significance in something he was able to do, and do very well. But when the time came when he was no longer able to do, there was no way for him to find his point of definition, and in the throes of meaninglessness, he took to heavy drinking, to try and drown out the anguish of his insignificance.

Uniqueness regained: I wish I could have the opportunity someday to help that man see for himself that his "specialness" comes to him—as it comes to you and me—not in what we do, but in who we are; children of God, who have heard of our significance through the gospel of Jesus Christ; the message that the apostles preached on the church's first birthday.

Take a few moments to read the second chapter of Acts. Remember that we have dressed the message in the modern cloak, but that message is there. The wonderful thing about all this, is that the church has a gift for you on its birthday—its message that you are more than a mere intellect!

▼

WILLIAM W. FINLAW / Minister of the Episcopal City Mission in St. Louis, Mo., the Rev. Mr. Finlaw is Protestant chaplain with the local Youth Counseling Service.



When will they ever learn . . .

. . . that youth cannot long
respect authority
without those in authority
being worthy of respect?

. . . that suburbs cannot
thrive for very long
without keeping alive
the city that gives it life?

. . . that democracy cannot
mature to serve all men
without each one trusting
in the free and responsible
encounter of ideas?

. . . that automation and
affluence cannot long bless
a nation without its assuring
billions of others the bread for
survival?

. . . that no man can be
fully human
without respecting the
human dignity of others?

When will they ever learn
that you cannot truly love
without giving of yourself?

CRISIS CRISIS CRISIS CRISIS CRISIS CRISIS

in LOS ANGELES

Police Lawlessness Must Be Stopped!

The Sunset Strip Truce agreements were
violently sabotaged by the Police.

DEMONSTRATIONS RESUME

**SAT., FEB. 11
9 p.m.**

IN FRONT OF

PO BOX
8118 Sunset Blvd.

Because Police Lawlessness is not just a problem of the Sunset Strip
but a problem that exists throughout the City of Los Angeles,
there will be

Simultaneous Demonstrations

WATTS

10310 St.
Central Ave.

East L.A.

Wentworth Blvd.
&
S. Vanowen St.

PACOMA

Sequoia
&
Broad

VENICE

Sat., Feb. 11, 1967 -

